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## INTERNATIONAL BIBLE STUDY.

*November* 26, 1882.——*Mark* XII. 13-27

For comment, see last *Guardian*.

*December* 3, 1882.——*Mark* XII. 28-44.

A scribe who had been impressed by the admirable answers given by Christ to those who had been seeking to entrap him, came and asked, which is the first commandment? that is, which is of the highest importance? Jesus, quoting from Deut vi. 4. showed that God is one, and is to be loved with all the heart, soul, mind and strength, adding to the original the words 'all thy mind.' The heart is usually spoken of as the seat of the affections, but true love is not satisfied unless it also has subsidized the mind, the intelligence, the conscience, the whole man in fact. Such all-engrossing love is due first to God, and then to those whom God loves. Or rather let us say, the love is yielded exclusively to God and manifests itself as God directs. It is our very love to God that makes us love those whom he loves. The second commandment is like the first, because it springs out of the first and is in fact comprehended in it. If a man love not his brother whom he hath seen, how can he love God whom he hath not seen? God comes near to us in his children, and through them gathers the harvest of our love Lovest thou me? feed my lambs. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Our goodness extendeth not to thee but to the excellent that are in the earth.

This then is the one great command comprehending all others, that we should love God with all our powers, with a whole-hearted whole-souled love. This shows how much he loves us. If he loved us little he would care little for our love. If he loved us with all the intensity of his infinite nature, he would seek that we should love him with all our powers. This command is equal to 10,000 promises in revealing to me God's interest in me. This is what he means by Salvation. He gave his son to die for me on the Cross that this mighty interest of his might have an unchallengeable exhibition, and reach my inmost heart The scribe knew the command, but how little of its meaning did he take in. At the Cross we learn that God so loved us that he gave his only begotten Son to suffer for us and secure for us the power of God to save us from self-love. It is the love of self that hinders the love of God from reigning within us. The love of God streams from Calvary into our heart and fills heart, soul and mind with love to God. No man can tutor himself to love God, or bring about the love of God by self-torture; but looking to the Lord in faith the love of God comes to him as he is, and makes him what he should be. As the water of life makes every thing to live wheresoever it flows, so true love entering the heart changes all to love. We love him because he first loved us. This is what is meant by Salvation, saved from self to love.

Is this an impossible command? Many suppose it is never fully obeyed while we are in the world. Can not a man love God with all his strength? 'With all his strength' means as much as he can; cannot he love God as much as he can? Cannot a man love God with all his heart? Why men and women sometimes love each other thus, and are conscious that there is nothing in their heart that is in any rivalry with this love of a fellow creature. Why can we not? Because of our carnality, our selfishness, the inveteracy of our sin. Well, this is the reason why we need a Saviour, and have one. There is a potency in the love of God to us that overcomes—*if we have faith* —all that is unloving in us. Here is a positive command, embodying God's will; if we ask anything according to his will, we know that he heareth us and we know that we have that for which we are asking.

The scribe acknowledged that to love God thus was more than all burnt-offerings and sacrifices, and Jesus told him that he was not far from the kingdom of God.

Jesus referred to an opinion expressed by the scribes, that the Messiah would be simply the son of David, simply a superior man A good many scribes of the present day have this very conception of Christ. Jesus quotes from the 110th Psalm. "David himself said by the Holy Ghost, The Lord said unto my Lord, sit thou on my right hand till I make thine enemies thy footstool." As David himself addressed him as Lord, he must be the Lord of those whom th Jews looked up with utmost reverence. And John the Baptist, greatest of prophets, was right when he said that he was not worthy to loose the latch t of his shoes. The common people recognized at once the force of this quotation and heard him gladly. Jesus bade them beware of the scribes whose religion was all in externals, long clothing, clerical attire of the most pronounced sort, who loved to have everybody salaam to them as they went along the streets, to sit in the place of honour in the synagogues, on the platform at great meetings, and in the uppermost rooms at feasts. They might be seen standing a long time in prayer, until people exclaimed, what spirituality! They were so holy that the best use any body, even a poor widow, could make of her money was to give it them, so that they might have the comforts which she and her children piously went without Though they were abominable in the sight of God, the simple devotion of the poor mistaught widow would be remembered of God. Jesus calls attention to the two mites thrown into the Lord's treasury by a poor widow, and says that it was more in God's sight than the large sums so ostentatiously contributed by the rich, it being all she had.

## WEEKLY REVIEW.

—We have in Bombay some extensive under ground galleries to enter which is instant death. Another man has this week found his death by entering the sewer in which two men last year lost their lives. This mephitic gas cannot, we suppose, be altogether confined to the sewer, but must to some extent reach the upper air and affect the general health. This gas would not be generated if the sewers were open to the sunlight, we believe; we are not at all sure that health is promoted by making them subterranean and close. The atmosphere that we breathe, saturated with sunlight day after day, unconfined by walls and expanding in all directions around us, is the great purifier. It receives the poisonous breath of hundreds of housands of human beings and neutralizes it almost immediately. It does the same for the plants. With regard to the contents of our sewers if they could be at every point of their surface in contact with the atmosphere, the offensive and dangerous elements would be disposed of in the promptest way possible. In under ground sewers, these noxious elements are allowed to empty themselves into a limited and confined amount of atmospheric air, and the whole is turned into mephitic gas. The rarer the communications between this and the upper atmosphere the more deadly it becomes. Dr. Blaney, we see, is now lecturing upon this important subject, and we trust that the interest awakened will issue in the improved sanitation of the city.

—The Calcutta *Statesman*, speaking of the Salvationists, says:

One trained to pious reverence in word and act cannot but ask himself, when he hears and sees these men, or reads some of their printed words, "Is this religion at all?" We must confess, however, that it becomes necessary to modify one's judgment respecting Salvationist irreverence when one sees it near enough. It must be frankly and fearlessly and very closely looked at: and when this is done, it is seen, we venture to think, not to be essentially irreverent. The apparent familiarity, the free-and-easiness, with which these men address the Deity, appears to us to result from their extraordinarily vivid realisation of His continual presence. Ordinary worshippers only approach God occasionally, and when they do so, they feel it a solemn thing to enter His presence, and accordingly a thing not to be done without due ceremony. The Salvationists—so it seems to us—in all their proceedings never for a moment lay aside their consciousness that they are in the immediate presence of the Deity. They never enter His presence because they never quit it. They are as close at His feet while singing "a song," beating the drum, or talking to the crowd, as when prostrate in prayer; and so, without any ceremonial preparation, they break out in prayer, in the ordinary language of conversation, and with as little ceremony they break off, and address the audience.

ARMTICO BOMBAY

It seems to us that there is something more than a sense of the divine presence involved in this. One might be conscious of the presence of God, and yet have such views of the character of God as would make him feel unfomfortably solemn rather than cheerful. It is in the realization that God is Love, that He condescends to our low estate, is interested in us as a father in his children, is specially interested in us when we are trying to commend his service to others and win them to confide in the Saviour, it is this we think that leads them to be joyous and even mirthful in his service. We may here remark that it is all but impossible for those who are at one stage of Christian experience to understand all that pertains to another stage. At one stage of Christian experience we are shocked by a want of reverence; at another by formality and a want of child-like confidence. It is one and the same God whose voice is heard in the thunder and in the chirping of a bird; but many can hear it in the thunder who cannot hear it in the twittering of the bird. We are taught to ask him for our daily bread, and we should learn to receive it from him, which would bring him very near to us, domesticate him with us in fact. He giveth his beloved sleep; i. e. they receive it from him, recognize it as his gift.

—We have much pleasure in mentioning the arrival of Bishop Foster of the Methodist Episcopal Church of America. With the Rev. C. P. Hard and family, he arrived on Sunday last at 5 P. M. In common with many others we welcome the return of Mr. Hard to the work of the S. India Conference. He preached last Sunday evening at Grant Road. The Bishop preached in the same place on Tuesday evening to a large audience, on the words of Christ, "I, if I be lifted up, will draw all men unto me." It was a very suggestive and impressive discourse, and we have reason to believe was helpful to many.

—The monthly missionary prayer-meeting was held at the Free Church, Esplanade, last Monday at 8 P. M. There were not many there besides missionaries. It would be a token for good if Christians of all denominations would come together once a month and show their interest in the salvation of mankind by offering united prayer. The Rev. E. S. Hume presided and gave an address Bishop Foster was present and being asked to speak said that he had often been called upon to plead the cause of missions in America and had had some personal experience of the work in Roman-Catholic countries, but this was the first time in his life that he found himself in the purely foreign mission field. His remarks were very apposite and we regret that we have no report of them or of Mr. Hume's. The Rev. Mr. Jeffrey at the close suggested that if the meeting were begun a half hour later it would enable some to attend who otherwise could not well do so, on account of their dinner hour. With reference to this suggestion a correspondent expresses the hope that the change will not be made, as a larger number find the earlier hour more convenient.

—A CONTEMPORARY reproduces a lecture by Max Muller devoted mainly to the vindication of the Hindoos from the charge of untruthfulness. Mr. Max Muller has never been in India but has read a good many books about India, and he thinks that the English who have spent a large part of their lives in India and carried away the report that the people of this country are wanting in regard for truth, have not reported what is true. Compared with other nations, they are not given to lying. We have been told concerning the Bheels and other aboriginal tribes that they are exceedingly slow to say what is untrue, and do not think of denying the thefts with which they are charged; but this feature has generally been thought surprising because of its contrast with what obtains among the Hindoos. David was at one time of the opinion that all men are liars; and we confess that we are very much of the opinion that apart from the grace of God there are very few men in any nation who will not under sufficient temptation tell an untruth. There are thousands of well-to-do Englishmen that daily tell lies merely for the sake of saying something pleasant to those with whom they are, and make promises that they never dream of fulfilling, and teach their servants to report them as not at home when they are at home, and on the Sabbath profess to be sorry for their sins when they are not sorry at all. Still, we are a little surprised that Mr. Max Muller in his desire to say pleasant things to the Hindoos, should have hit upon this particular line of compliment. If he had undertaken to show that as a people they are not so given to acts of brutality, not so addicted to strong drink, not such adepts at fraudulent manufacture, not so choleric, not revengeful as European Nations are, we shoul not have been surprised. But the Hindoos themselves generally admit that no great pressure of temptation is needed to make them swerve from the truth. The form of lying which is called hoaxing is scarcely known among them; but to deprecate the displeasure of the party they are addressing, they readily lie and almost think it a duty, and when convicted of it exhibit nothing of the shame that might be expected. We have not the slightest desire to paint in dark colours the character of the Hindoos There are motes enough in our own eyes (to express it mildly) to incapacitate us strangers from sitting in judgment on the people of the land. But Professor Muller must know something about the Hindu religion as held by the existing generation of Hindoos; he cannot be ignorant of the accounts given in the Purans and believed by the great mass of the people, of Rama, Shiva, Gunesh, Krishna, Kali, Lukshami, and multitudes of other deities. He has read the New Testment and knows something about the Christ who is there presented. Yet after Christ has been preached in this country for a good part of a century, the people generally find unspeakable attraction in the deities of their pantheon and find no beauty in the Lord Jesus Christ that they should desire him. Is this a proof that they are a truth-loving people, or does it show that they, like other nations, love darkness rather than light?

—THE new Punjaub University was inaugurated last Saturday by H. E. the Viceroy. The leading feature is to be the cultivation of Oriental learning. Already students from places beyond the frontier, such as Bokhara, are in attendance.

—THE *Bombay Gazette* calls the attention of Government to the plague of locusts which, since the famine, has been rapidly increasing is Western India.

—FOR the recent Mohurrum festival in Bombay, licenses were issued for 179 *taboots* and 731 *punjahs*. The *punjah* is a hand, whose five fingers are understood to represent the five great prophets venerated by the Mahomedans. In connection with this festival thousands of Mahomedans work themselves up to an extraordinary pitch of enthusiasm or fanaticism, and in the procession dance and scream around these fanciful imitation tombs (taboots) as though they were tabernacles of God. The sober portion of the city heaves a great sigh of relief when the procession is over. We are told that this year courtesans dancing in carts were a conspicuous part of the procession. This is religion as understood by the masses here. The Hindoos join in the Mohurrum with great alacrity and heartiness and outnumber the Mussulmans on the last great day of the feast.

—THE Calcutta organ of the New Dispensation says:

With reference to our remark that the name of God was not once mentioned in the hymns of the Christian *Sankirtan* which took place the other day, the *Indian Witness* says:—"The earnest seeker of every age, when he apprehends Jesus as his risen Saviour, instinctly cries out 'My Lord, and my God.'" This is not good news for India, for it adds one God more to its already over crowded pantheon.

No. One that recognizes God in Christ will not recognize him in any of the gods of the Hindu or any other pantheon. All the fulness of the Godhead is in Him. One that does not know that in praising Christ we are praising God, does not know Christ. Sach expressions as that above-cited shows how much account we are to make of the professed Christianity of the New Dispensationists.

—IN the same paper we find the following important statement to which we invite the attention of our readers:

It is a fact that the Brahmo Somaj has been a powerful instrument in checking conversions in the capital cities and towns of the empire, and while only one-sixth of the Christian converts are recruited from the upper castes, it will not do to ignore the great instrument which has had a large part in bringing about that result. Christian missionaries have not estimated aright the significance of the theistic movement in India, or they would not speak of it so contemptuously as they are in the habit of doing. A great upheaval is visible everywhere in the religious aspirations of the people; their minds are being gradually opened to the truths of the theistic faith, and there are many thousands at present in our society, who, though they are not theists, speak the language of theism and measure actions by the rules actually laid down by the Brahmo Somaj.

We have again and again expressed our conviction that there was a quarter of a century or so ago a movement towards Christianity on the part of educated Hindoos which was checked by the spread of Brahmoism expecially when the latter began to borrow the phrasealogy of Christianity. Behind them was Hinduism, before them the open door of the Gospel, when a side-door was opened in Chunder Sen's Theism. Here we have the identical statement made by his own paper. Can we wonder when we call to mind that leading men in England and in America have been taken in by his laudations of Christ?

ASHTIGOOR
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—Here is a passage from the *New Dispensation* showing what some think of Baboo Chunder Sen :

A welcome epistle has been received from the Rev. G. Onseley, in which he says that the "aspersions" on the work of the minister in the Brahmo Year-Book are to him "high commendation." Concerning the minister he says,—Thanks be unto God who hath raised up His servant in these days to restore His holy Temple and His beautiful worship."

—HERE is a passage that shows what and where he really is :

It must have struck thoghtful observers that the idea of the Trinity lies hid in the image of the Durga which the Hindus worship with such enthusiasm every year. Durga is the Mother, the Supreme Deity, the Creative Force or Shakti, corresponding with the "Father" of Christian theology. Saraswati is the "Logos," Wisdom, Reason incarnate. The other companion Deity is Lakshmi, or Sri, Beauty, Prosperity, Joy, the Hindu's "comforter." How long has the pious Hindu quietly rendered homage to the Trinity, the Satchit-ananda, without knowing its real meaning!

—CLARK of the 4th Kings' Own has been tried for the murder of Kelly and sentenced to transportation for life. The counsel for the defence pleaded insanity, a plea which the jury evidently rejected. Two of the jurymen wished for a capital sentence, and it is not very evident that there were any mitigating circumstances, unless we find them in the considerations mentioned by us last week that a paternal Government opens its arms to the soldier in the canteen and keeps him supplied with ammunition.

—THE Salvation Army are expecting reinforcements from England in the course of a fortnight we understand, and it is probable that Major Tucker will then proceed to Calcutta with a portion of the force, taking several of the principal cities of N India on their way. Besides Mr. and Mrs. Gladwin a number of earnest workers from the Methodist Church here joined them.

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THE Lord taketh pleasure in his people. His people are those who seek to please him. The wise and noble and mighty do not take pleasure in the humble servant of God. The more of earthly greatness a man has the less is he interested in the people of Christ. Men have the idea that the more exalted in power and dignity and authority a person is, the less will it be possible for him to interest himself in persons of low estate ; and this idea enters largely into their conception of Him who is the King of kings and Lord of lords. But God is love, and love seeks its happiness among the needy, in communicating to them what is needed, and in drawing out their love to himself. He that loveth not knoweth not God, for God is love. It is also true that he who knoweth not that God is love, does not know what love is. The highest of all attainments in theology is to know that God is love and find the evidence of it in all his works and ways, and specially in this that he taketh pleasure in his people, in those who confide in him and rejoice in him. There are a thousand different kinds of pleasure in the world as there are a thousand different characters ; but the greatest and most glorious of all beings taketh his pleasure in those whom men despise and reject. He takes pleasure in teaching them, giving them wisdom without up-braiding them for their folly ; in leading them, so that they shall not be brought into trials beyond their power to endure ; in supplying their needs ; in noticing their efforts to please him ; in conforming them to the example of his dear Son. Are you troubled because you do not meet with appreciation from men ? because others receive more attention than yourself ? because men, even Christians do not seem to take pleasure in you ? Where is your faith ? Is it pleasing to God that you should make so much of man's regard and so little of His ?

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# The Bombay Guardian.

SATURDAY, NOVEMBER 25, 1882.


## APOCALYPTIC SKETCHES. LIV.

MODERN commerce is here set forth under the representation of every shipmaster, all the company in ships, sailors and all that trade by sea. Modern commerce is one of the mightiest of modern agencies, having had more to do with the removal of national barriers than any thing else. The nations that were last century unpenetrated and impenetrable by Western men and Western ideas, have been thrown open and are now busily responding to the overtures of intercourse and perfecting their communications with almost all other nations The greatest revolution the world has ever witnessed has thus been silently accomplished. The distant points of the city of London were not more widely separated last century than the distant points of the globe are now. Nothing of import can happen at the ends of the earth that is not immediately known every where. No power exerted by the greatest potentates that ever ruled, achieved what modern commerce has achieved. But is this agency purely beneficent ? Far from it. So far from finding that commerce by itself leads heathen nations to embrace Christianity, we find that it puts stumbling blocks in the way of the Gospel. One half the heathen world are found in China, and modern commerce has shown itself a thousand times more eager to spread the opium curse through China, than to smooth the way of the Gospel. In Africa, in Occeanica, every where in fact, our commerce is busily introducing the fire-water How large an item in modern commerce is intoxicating drink of one kind and another. Modern Commerce has no acquaintance with the law, Thou shalt love thy neighbour as thyself. Its first commandment is, Thou shalt by all means make money for thyself. Modern Commerce began with the slave trade, and sacrificed the third of every human cargo by the horrors of the middle passage and sold the remaining two-thirds for a price that compensated for the failures. Slaves, rum, brandy, opium, adulterated goods, cooly emigrations, joint-stock companies, annexations of territories, these have not commended the Gospel of God to the unevangelized. The religion that compels man to depart from iniquity, to cease from covetousness, to realise the presence of God, to cease from all duplicity, all deception, all fraud, all adulteration, to do every thing above board, is not the kind that modern commerce has pleasure in. The Honourable East India Company came to India as simply a body of merchants, and the vast country with its 250 millions has been trafficked away to England. Before modern commerce, with its colonizing schemes, the aborigines of many countries have disappeared. A lax code of honour and morality, falls in much better with the exigencies of most of those who are engaged in trade. Most of those that do business on the waters, and who are interested in imports and exports, have no pleasure in those who remind them of the claims of God, and who hold up to them the standard of the Sermon on the Mount : They find no pleasure in those who insist on the observance of the Sabbath, and a life in conformity with the example of Christ. Many good men are engaged in commerce, and much good has been achieved by it ; but the spirit of competition engenders multitudinous temptations, and a truly pious merchant has frightful odds to contend with. What engines of death are manufactured and conveyed to distant nations ! Muskets, revolvers, breech-loading cannon are carried to those who make haste to use them against neighbouring tribes. Who shall be able to stand in the day when the Lord of glory shall appear, flashing the light of heaven upon the neglected or misexplained commands of the Gospel ?

"Rejoice over her, than heaven, and ye holy apostles and prophets ; for God hath avenged you on her." xxiii. 20. The system here referred to is one that made the teachings of the apostles and prophets, that is, the teachings of the Bible, give way before the traditions and decisions of the Church, substituting for their authority the authority of the priest. The apostles and prophets are avenged when their long-slighted words are seen to be invested with the authority of the Most High God. They will then be a two-edged sword in the hearts of those who slighted them and turned from them.

"And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." This is a sublime figure and a very significant one. At the beinging of ch. xvii we read that one of the seven angels which had the seven vials said to the prophet, "I will show thee the judgment of the great whore that sitteth upon many waters with whom the kings of the earth have committed fornication." This judgment is set forth in chs. xvii and xviii. This mighty angel is probably the angel there referred to, and probably the same to whom we have such significant reference in chs. xix and xxii. The revelation of Christ in his own is to be such that it will nevermore be possible for Anti-christianism to lift its head. The word of God shall forever be identified with him that sitteth upon the throne.

ATLA DIGITIZED

## NEEDS OF THE NATIVE CHURCH. III

How to secure the increased spirituality and devotion of the Native church is the question before us. One of the brightest examples of fidelity and spirituality was furnished by the church in Madagascar during the many years in which persecution raged and foreign missionaries were banished from the country. A great sense of responsibility came upon the few and scattered Christians of Madagascar; they had no longer the European missionary to look to and rely upon; they had to strike out a path for themselves; to look to their divine Leader and Commander; to search the Scriptures for themselves; to test the promises for themselves; to stand in the forefront of the battle with the powers of this world. Many of them were put to death; all were defamed and maltreated; but the little flock only realized the more fully their dependence on the Saviour, and looking to him were strengthened with might unto all long-suffering, and were enabled so gloriously to commend the Gospel that others were constrained to cast in their lot with them. So, when the time of emancipation came, their numbers instead of having been diminished were found to have considerably augmented, and their Christian character to have been wonderfully developed. We may state, as a general rule, that there will not be any special attainments in piety when there has not been a deep sense of responsibility realized. This then is one of the things most urgently needed for our Native Christian brethren in India, viz. a pressing sense of responsibility. There is too great a tendency on their part to look to the missionary and rely upon him to do the pioneering for them in every path of Christian activity. This perhaps is inevitable, in the beginning especially when many of the converts are from the poorer classses. But there comes a time when the missionary needs to get out of the way, so that the responsibility to take the lead in Christian enterprise and hew out new paths for the Gospel, may come upon the children of the soil. When the Church of a particular Collectorate or district shall be independent of foreign money and foreign workers. and shall find itself under responsibility to Christ alone for the prosecution of Christian work throughout that district, we may expect that there will be a greatly intensified feeling of the need of the Spirit.

One of the greatest discoveries of our time is the fact that sanctification is by faith. It may seem strange to speak of that as a discovery of our time, which is such an integral and essential element in the divine plan for man's recovery. What we mean is that the truth has become known to the churches and been apprehended by believers of our day, as it was not previously since the apostolic days. It seems so natural for the Christian, after he has been justified by faith, to assume that every thing now depends on his own efforts and energies and resolutions. Having let go the law to lay hold upon Christ, he thinks, like the Galatians, that he must turn again to the law for the development of the Christian character. But the law is in Christ, who is made of God unto us wisdom and righteousness and sanctification and redemption. We grew in grace by receiving grace. Our salvation is from beginning to end the gift of God. We need to use all diligence and vigilance to add to our faith virtue and to virtue patience, godliness and other fruits of the Spirit, but all these things pertaining to life and godliness are *given* us in Christ and are to be received in faith. Peter reminded the church in Jerusalem that God had given the Holy Ghost to Cornelius and his friends, purifying their hearts by faith. The Native Christians need to be taught the fulness that is theirs in Christ and that the grandest spiritual victories are to be obtained by recognizing that it is God who worketh in us to will and to do of his good pleasure. Let us beware of thinking that they are by the nature of the case condemned to approach only an inferior standard. It is the glory of the Gospel that it takes the unworthiest and clothes them with strength from on high, and that without any long probation. The epistles to the seven churches show us some of these in a most unsatisfactory and perilous condition, yet in every epistle there are sublimest promises.

Little progress in the divine life can be expected where Debt is allowed to fling its baleful shadow over the household without a whole-hearted and unrelaxing effort to exorcise the foul thing.

"Now unto Him that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us, unto him be glory in the church throughout all ages." The Spirit that worketh in us, is equal to all demands that can be made upon us. God giveth not the Spirit by measure. That Spirit is given that he may abide in the believer for ever.

## REMINISCENCES. CXCVII.

BOMBAY, January 8th, 1849. Under this date the following letter was written, printed in a 10pp. pamphlet and sent to missionaries in India as extensively as was practicable. It was printed in the *Bombay Guardian* 9 or 10 years ago, but will be new to many:

### WHAT IS THE TRUE MISSIONARY LIFE?

*Discussed in a letter from a Missionary to his brethren.*

DEAR BRETHREN IN THE LORD.

My mind has been much at work of late upon the question; What mode of life should a Missionary adopt in order to have the approbation of his Master? Believing that Christ would not willingly have us remain in the dark concerning a question of this kind I have studied the word of God in the sure expectation of finding the needed light. The conclusions to which I find myself tending are so different from those which I suppose to be entertained by my brethren in this ministry, that it has seemed best before definitely making up my mind as to what is duty, to submit to them my views so far as they are formed, and solicit an expression of their opinion concerning them. I have felt considerable pain while revolving this matter in view of the pain I might possibly give you by adopting a new standard of Missionary life; but this is in a measure removed by the reflection, that in adopting your present style of life you have acted on principle and conscientiously, as truly as I now am in addressing you; and that it will be no more difficult for you and less painful, to give the reasons why your style of life is what it is, than for me to state the thougts which have arisen in my own mind. Light is as much an object to you as to me; by an amicable and earnest discussion light may be evolved, and cannot possibly be extinguished or diminished: and I conclude that you will welcome this discussion, and spare me a portion of your time sufficient to read, digest and perhaps reply to the following considerations.

The question more fully stated is this: Shall the Missionary live as a rich man or as a poor man? If as a poor man, shall it be according to the European idea of poverty or the Hindoo? Shall his style of living be luxurious, or comfortable, or self-denying? shall his salary be large, or moderate, or as little as possible? shall he have any expensive equipage, or a plain one, or none at all? shall he have many servants, few, or none at all?

Perhaps the opinion of some may be that this question is an unimportant one. The things upon which the Bible lays stress are of another and higher character. The great scope of the Bible is to lead Christians to set their affections upon things above, not on things on the earth; and if they live with their affections detached from these things, it is a matter of comparatively little consequence, whether they detach these things from their lives or not. Two persons may live together in the same style and participate in the same comforts; but God who sees the heart, may know that the one is bound up in these comforts, while the other disregards them and has his treasure in heaven. There is a wide interval between their spiritual natures; this interval if not represented in their use of worldly goods, is in many more important things; and this suffices to God. I have at times been disposed to entertain this opinion; but recent study of the scriptures leads me to reject it.

The Bible does not represent the externals of a Christian life as unimportant. When Christ sent forth the twelve (see 9th of Luke), he with remarkable conciseness bade them preach the kingdom of God, and with equally remarkable amplitude instructs them as to the mode of life they were to follow, taking up successively the questions of a scrip, a staff, gold, silver, clothes, coats, shoes, food and lodging. The same thing is observable in his *directions to the seventy. Whether these* commands related exclusively to the disciples of that day, or otherwise, is a question I do not here agitate. I quote them to show that the question—what sort of life is suited to the Missionary—is one considered by the Lord Jesus Christ not unimportant. He has expressly declared it to be important, even in all its particulars and to its minutest details. He has caused these instructions to be recorded no less than four times in the everlasting gospel. See Matt. 10; Mark, 6; Luke 9 and 10.—He has taken care to notify us concerning his own mode of life, that he hungered, thirsted, and had not where to lay his head. The mode of life of the apostles is described with a particularity and a frequency and an emphasis, that utterly forbid the supposition that this is a matter of inferior importance. It seems to have been the earnest endeavour of Paul to exhibit himself to the church as a model minister of Jesus Christ; and it cannot escape the notice of any one who contemplates his picture as it is pourtrayed in the Epistles, that the details of his manner of living have a prominent part in that picture. In 1 Cor. 4. 11, he writes: "Even unto this present hour we both hunger and thirst and are naked and are buffeted, and have no certain dwelling place, and labor working with our own hands." And that this was voluntary appears from the 9th Chapter, where he says: "Have we not power to eat and to drink? have we not power to forbear working? We have not used this power, but suffer all things, lest we should hinder the Gospel of Christ." And to the Thessalonians he writes: "Not because we have not power, but to make ourselves an example unto you to follow us." In 2 Cor. 6. he gives a catalogue of the proofs by which he substantiates himself among men as a true minister of a true God; and among them appear "necessities, distresses, poverty, utter destitution." "As poor yet making many rich; as having nothing and yet possessing all things." See also 2 Cor. 11. 27. It is impossible for me, in view of these and many similar

passages, to escape the conviction that the question which I have introduced, is one of consequence. We are I tnink to believe, upon the testimony of God's word, but there is a style of life peculiarly adapted to the Missionary, and which Christ for reasons well known to himself, whether obvious to us or not, greatly desires to see his servants adopt.

What now is that style of life? It is that style which is best calculated to convince an ungodly sensual world, that a divine power has been at work within us transforming us, so that we are no longer like them engrossed by the pleasures of this world, but are possessed of a something that satisfies us independently of what this world can give.—Men are carnal, and as carnal God addresses them. He would give them sensible proofs of the Christian religion. The eloquence and logic of an angel would fail to arrest them, for the very reason that he is an angel; but let a servant of God give full proof of deadness to the world, that world to which they are so enslaved, and their attention is arrested. They are amazingly under the power of their appetities and lusts; and the sight of a man having all these in perfect subjection must startle them. But this inward victory will never be known to them, till its trophies are exhibited to their senses through the medium of the life. The high aims of the Christian can only be known to them by a demonstration parallel to their senses. So long as there is the least supposable foundation for skepticism, they will be skeptical about those high aims; and will refuse to believe the minister of Christ indifferent to comforts, and luxuries, and the gratifications of sense, and reputation, and distinction, until they see him throwing these all behind his back, and signifying by his treatment of them the disesteem in which he holds them. Until that moment, though the Spirit be really in his heart, though he be truly seeking the glory of God and the good of men, though his affections be truly alienated from the objects of sense, yet the world will not believe in his transformation, or impute to him any principles superior to those that govern themselves. And if it should so happen that the very things they seek after, which they feed their imaginations on when alone, dream about by night, converse about among themselves, labour year after year by fair means or foul to obtain, if these very things should happen to be found in the Missionary's life, will they not be fatal to the production of that evidence which the Gospel is aiming to produce? Let a man with one hand offer the Gospel to a crowd of heathen, and at the same time be handling a purse of gold in the other, will they give much heed to his message? No, he must put the gold out of sight if he would have them listen to his words. There is a fascination to them about the gold which binds up all their senses, and baffles all attempts to secure their attention ts the Gospel. Money is their God; they worship it and the things which it procures. If when they come to see us, they find their gods with us, viz. money, authority, luxury, distinction, they will honor us because their gods are with us, and will envy us. But their respect will not be of a kind favorable to religious influence; nor will they be ready to discover the evidence that we are transformed from our original natures, or that omnipotence dwells in the bosom of the Christian Church. It is not sufficient that we do not idolize the things they idolize; we must openly and unequivocally disown those things. It is not enough that we can use those things without being contaminated by them; we are to reject them because they contaminate others and because others will not reject them while we retain them. Men are carnal; and the evidences, which spiritual persons can detect, are hid from them. Therefore the style of life which Christ enjoins upon us, is that which will tend to flash upon their very vision the evidence that we are born of God, and are looking to things unseen and eternal. This species of proof should come first; in itself insufficient, but indispensible as a preliminary. When they have received this, they will be ready to inquire for others; but till then they will be indifferent to others. The glory of the Christian religion is not only in the purity of its law, but in the sanctions of that law, not only in the beauty of its morality, but in its power to engrave that morality in the hearts of its believers. There is much excellent morality to be found in some of the sacred books of the Hindoos; but then their religion is utterly impotent to enforce the observance of that morality. There is but one religion that can really transform; and Christ would have the transformations it effects exhibited to the eyes of men. "Let your light so shine before men that they may see your good works, and glorify" not you, but "your Father which is in heaven." It is not enough that God is the witness of our renewed nature; that the spiritual in heaven and earth behold it; but an ungodly carnal world must see it. The apostles could say, "We are made a spectacle unto the world, and to angels, and to men."

The style of life which is adapted to give proof in favor of Christianity, is also adapted to exhibit it, and make beholders acquainted with the great characteristics of the gospel. In 2. Thess 3. 8. Paul says "We wrought with labor and travail, night and day, not because we have not power, but to make ourselves an example unto you to follow us." Paul was not necessitated to support himself by his own hands there; and seeing that he was a solitary representative of Christ and depository of Christian truth in the midst of that heathen city, seeing that his time as a minister of the gospel was of unspeakable, incomparable value, it is a thing to be wondered at that he did not avail himself of the means of subsistence furnished him in the providence of God. It would seem that if ever there was a minister of the gospel called upon by his position to let work alone and give himself exclusively to the gospel, it was Paul in Thessalonica. If then he could so profusely sacrifice his time, how much importance must he have attached to the end in view, viz: the exhibition of a model life. I do not cite this in favor of the notion that ministers should support themselves by their own hands; but as showing in what great account he held the outward exhibition of those principles which Christ had implanted in him. Though filled with the Holy Ghost, he left off preaching and went to work; and what for? why he aimed at no other thing in working than in preaching. In fact it was a part of his preaching, and regarded by himself as indispensable. It was, as it were, the interpreter of his oral preaching, without which the latter would not have been understood by the people. And we may preach the gospel for hundreds of years in India by word of mouth, and by the printed page; but until it be incorporated in our life, and that too in a way adapted to the dull apprehensions and sensuous natures of the Hindoos, they will not understand it. The power of the human mind to remain ignorant of divine truth under the most vigorous and long continued efforts to enlighten it, is one of the mysteries of human depravity, and one which will continue to meet us and dishearten us till we adopt the apostolic way of blending the language and the life. Whether we will it or no our manner of life is the great interpreter of our gospel, to the people we dwell among. They hear us say: "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple;" and to know the meaning of these words they look to our life. If its true interpretation is not found in these, then its true interpretation will never reach them. If they see there, instead of a vacuum of the things they covet, an abundance of them, the words have at once lost all their life and power. Five times, speaking by the Holy Ghost, Paul enjoins upon us to follow him, as he followed Christ. To Timothy he says; "Be thou an example of the believers." To Titus: "In all things showing thyself a pattern of good works." The Missionary must be a pattern man; and render his life an irresistible sermon on the words: "Love not the world, neither the things that are in the world."

These considerations lead inevitably to the conclusion that Christ would have us exhibit in our mode of living, to those we preach to, and in a manner comprehensible to them, those principles of the gospel which are susceptible of being so exhibited. And here one remarkable feature in the position of a Missionary to the heathen, presents itself to our notice. He may go so far in self-denial as to exhibit this grace to the circle in which he was brought up. He may go farther, even so far as to exhibit it to the Church at home generally. He may go farther, even so far as to exhibit it to his brother Missionaries. Yet after all this, he has not even begun to exhibit it to the heathen. This is owing to the great poverty, plainness of living and absence of comfort of the heathen, compared with Christian nations. That style of living which would be decidedly moderate at home, is princely in the eyes of the natives of India. One or two hundred pounds a year, makes a man a almost nobleman in the estimation of the mass of these natives, and they are utterly without a faculty to discern in the life of such a one, the exhibition of self-denial. There exists between the *Saheblok* and the natives a vast interval; and the former are virtually, in respect to the position they occupy, the nobility of the land. To see them the people must look up. In their hands are the treasures of the land, at their disposal the offices, and in their favor reputation; and those whose aspirations are for these things, look to them. They occupy one level and the people another. Now if the Missionary of the gospel be identified with them, he will be clothed with a certain external superiority, altogether in the way of his exerting such an influence as flowed from the life of Paul and his fellow-laborers. When the Missionary Saheb goes into the Bazaar to make known the gospel, he will be as one standing on a pedestal. The people will look upon him as one who is above them in the worldly scale; and while he and they occupy positions so unequal, they will remain ignorant of the true principles of the gospel. It may be that in order to reach a position which seems to them elevated, the Missionary has really descended much; it may be that in leaving his native land and the bosom of his loved Church to take up his abode among heathen, he has made a sacrifice greater than they can conceive of; but it is not a sacrifice palpable to their apprehensions; and they will simply view him as occupying a position which they would love to occupy. He must destroy that pedestal from under him, if he would embody to their eyes the doctrine which Christ made so prominent, "Deny thyself and take up thy cross and follow me." As he has renounced his native land, he must renounce his *Sahebship*. In the providence of God there is given him this opportunity of showing to the heathen the all sufficiency of Christ, and the indifference felt by Christians for those things which constitute the elysium of the world. Those steps in his course of self-renunciation, which preceded his arrival among the heathen, are hid from them; but this is one that will meet their eye, and deeply impress their minds.

If it be said that there is something in these adventitious distinctions that give us an influence over the native mind, and that we have no right to throw away this influence, I would in the first place suggest that no account is made of this sort of influence in the Bible, and in the next place ask whether anything in actual experience shows it to be of value. How long and in what plenitude have we enjoyed it, how ample the experiment made; yet what are the results! Those who have been attracted to us by means of the worldly advantages connected with our position, how insensible have they remained to the religious influences we have sought to exert. How common the remark

that those who have served us longest, and derived the largest emoluments, are those who appear least affected by the gospel. And if from this number, in the course of many years, one, two or three converts be gathered, the mixture of worldly and religious influence to which they have been subjected, manifests itself in a vitiated and obscure piety. Our true weapons are not carnal. If we have worldly ends to accomplish, then this worldly influence is valuable; but if we aim at gospel ends, it is at the best worthless. If may be favorable to false religions, but is doubtless adverse to the true. We conquer by renouncing such advantages. When we are weak we are strong.

If it be said that the church at large, even the most pious and devoted portion of it, demand no such thing at our hands and pass no censure upon our present manner of life, I admit it; and beg in reply to present the following consideration. Missionaries are placed by Christ in the van of the church; and he does not expect that the main body of the church will be keener sighted to discover truth than they; but on the contrary that they, as true pioneers, will be first to see what is yet unseen, and afterwards instruct the church to see it. In the body of the church there exists no power to redeem the church from a low state of piety to a higher. How to effect this, is the problem of problems. The tendency in the world is for each man to model his conscience upon that of his neighbor; and this tendency is of overwhelming power and unversality. The same tendency exists in the church; and the members of it generally, cannot possibly find in the word of God any higher standard of Christan duty, than is reflected in the lives of the more pious of their number.—How stupendous the measures adopted by Christ at the beginning of our dispensation. to re-create the conscience of the church. Having become a man, he selected twelve from the lower walks of life, separated them from the mass of believers, and, taking them into closest intimacy with himself, proceeded to delineate before their eyes in his own life, the true standard. Finally, having by his example and instuctions and by the Holy Spirit moulded them to his liking, he gave them, and in them a new and right Christian conscience to the church. How unspeakable the gift! And vast consequences depended on the careful perpetuation of that standard! For when, after a century or two it was lost, it remained lost. For more than twleve centuries a darkness brooded on the church, wich she was impotent to remove. There appear to have existed some few true Christians in the Roman Church, as Thomas a Kempis and others; but these good men, though lovers and students of the Bible, could study it to the end of their lives without ever surmising that popery with her monstrous errors was not in it, or that it contained doctrines unmitigably hostile to the system of popery. And let us hearken to Luther. "Learn from me," he says, "how difficult a thing it is to throw off errors confirmed by the example of all the world, and which through long habits have become a second nature to us. Though I had been seven years reading and publicly explaining the Holy Scriptures with great zeal, so that I knew them almost by heart, I yet still clung with obstinacy to popery."—And what a striking illustration of this have we in the utter and universal disregard shown for fifteen centuries to the last great command of our Saviour. During all that time this ponderous command lay lightly as a feather on the conscience of the church, and good men could live and die without ever once suspecting their obligations to evangelize the heathen. It was by the work of the Holy Ghost upon the conscience of individuals, that God effected the Reformation; and it was in the same way that Christ brought again to the understanding of the church his last command. And in all probability this piecemeal resurrection of the word of God has but begun, and magnificent truths are lying there, as in a mausoleum, undreamt of by us; yes, doubtless there are discoveries of Christian duty, as well as of the riches of Christ's grace, yet to be made, no less startling than those we now rejoice over. Therefore it will by no means do for us to adopt the conscience of the church as the measure of our own, but rather resist it in its poverty and narrowness; and with great ardor seek to vivify and embody in our own lives, those principles which are yet uncomprehended in it. All things considered, it were a burning shame for us to be satisfied with that meagre view of our responsibility which the church entertains. And if the church makes a disproportionate estimate of the comparative responsibility resting on her and on us, with that mistake we have nothing to do; the great mistake which it concerns us to rectify is in the defective notion entertained of our responsibility compared with that which Christ entertains, and so abundantly displays in His word. He has written our responsibility in the lives of Paul and Peter and John; has promised us grace as unbounded as they enjoyed; and will expect us to answer for any falsification or reduction of the Apostolic standard. brought to pass through our lives.—The leaders of the church and the main body of the church are connected by a chain, and by the full length of that chain are separated. She considers it her privilege to be at a certain distance from them; and while so much of her pristine corruption remains, she will use that privilege. They, seeing her inferior standard, make war upon it; but in vain. There is but one way in which they can elevate her; it is by going higher themselves. She will rigidly maintain the existing interval and the existing connection; in order to maintain them, she must reach a higher consecration. Then will be fulfilled the word of the prophet Isaiah: "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron."

The gospel is represented as something swift-moving and powerful. It is compared to fire, to a runner, and the wings of an angel flying in the free heaven are given to it. But what has it been in India? Like an eagle shorn of its wings, a smothered flame, a sword all hacked and rusty. To account for this modern paralysis of our glorious gospel, we have had recourse to the strength of human depravity on the one hand, and on the other to the sovereignty of Him we serve. But the glory of the gospel is in this very thing that it is omnipotent in the face of human depravity, and of the allied forces marshalled under Satan; that it is omnipotent with respect to the very maturity and utmost perfection of sin. As respects the Divine sovereignty, I acknowledge that it becomes us blind mortals, led in a path we know not, greatly to reverence this attribute of God. But until we have made full proof of the measures indicated in the gospel, until we have done the things commanded us, we cannot conscientiously account for the apparent decrepitude of the gospel by referring it to a decree of God. There are decrees of God which relate to our present conduct; and there is good reason to believe that by obeying these we shall fulfil the conditions upon which success is depending. I do not suppose that by conforming to apostolic simplicity and self-renunciation, we shall necessarily convert souls. We might make all the sacrifices mentioned, and without the descent of the Spirit things would go on as they have hitherto done. But the great argument is this, that we would thereby honor the Word, and Him that gave it, and secure a larger measure of the approbation of our Master than we now enjoy; and would consequently be justified in expecting the answer to our prayers for an outpouring of the Spirit. Our Saviour, though the Lord of all grace, is an absolute Master. In all his dispensations from the foundation of the world to the present time, we clearly discern this controlling principle, namely, a withholding of the blessing until the appointed conditions be fulfilled. Though we believe not, he abideth faithful. If we dishonor his word, he will honor it. With all his boundless compassion to a dying world, he does not hesitate to stretch a heaven of brass over the whole circumference of a disobedient Christendom, until his servants arise and loose the Bible from its convent chains. He leaves the heathen under the unbroken sway of the prince of this world, for fifteen centuries, till individuals present themselves in the church and reutter the long-lost words: "Go ye into all the world and preach the gospel to every creature." If then it appears that the standard of self-denial in the primitive church is in any sense a standard given to us, we may well believe that the decree concerning the salvation of the heathen is a decree postponed to that which requires our conformity to that standard; and that this our conformity will be the signal for the outpouring of those treasures which have been hitherto detained so unwillingly upon the throne of grace. The exceeding great and precious promises that stand out upon the front of God's word, how long have they refused to yield virtue to our touch! They have seemed to say to us; "Jesus we know, and Paul we know, but who are ye?" Our garb and lineaments are strange to them. In vain we protest that Christ is in our hearts; "we know you not," they say, and add: "He that saith he abideth in him, ought himself also so to walk even as he walked." To show that Christ is in us, we must put on Christ, as one puts on armor; we must be found in him; we must bear about *in our bodies* the dying of the Lord Jesus; we must be conformed to him in his terrestrial and mortal image, that we may hereafter wear his celestial and incorruptible likeness. As there was a twofold transfiguration of Christ, one downward, from glory to deepest abasement, and the other to glory again; so there is to be a twofold transfiguration on our part, first, through the deposition of the world's vain paraphernalia, and afterwards by our glorification in the likeness of the heavenly Christ. If we suffer with him, we shall also reign with him. Therefore did Paul so passionately desire to experience the fellowship of his sufferings, to fill up that which was behind of his afflictions, and be made conformable to his death. "Let this mind be in you which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and became obedient unto death, even the death of the cross." Let this mind be in us.

The objection may be made: We are in a hostile climate, and a due regard to the preservation of health demands the observance of the habits we have adopted. But this objection fails, if there is any force in what has been urged. The adoption of the primitive standard has been urged on the ground that it is authoritatively enjoined, that the command "Go preach the gospel," cannot possibly be fulfilled without it, that it is essential to the triumphs of the gospel. We are under obligations to preserve our health as we are to love father and mother and wife and children and brethren and sisters; but in Luke 14.26 Christ has subordinated these obligations to a higher. Our great end is to be the glory of Christ; when the preservation of life and health may be a means to that end, we are to preserve them; when the sacrifice of them may be a means, we are to sacrifice them. "Christ is to be magnified in our bodies whether it to be by life or by death." Christ and his glorious characteristics must be manifested; this is necessary, and nothing else is.

Beloved brethren, as we are to stand before the great God and our Saviour in the day of account, let us remember the word of Christ: "The servant is not greater than his Lord." It is to be feared we have made ourselves greater than our Lord. The servant who

labours less than his master, consults ease, comfort, luxury, more than his master does, moves in a social sphere higher than that in which his master generally is found, refuses to be partaker of his master's penury, ignominy and danger, such a servant makes himself greater than his Lord, such a disciple makes himself greater than his Master. The relations are thereby reversed, and every one would be ready to exclaim at a glance that the master is the servant, and the servant the master. Is it not enough that the world disdains Christ, desires his abasement and humiliation, and would be content to have him for its galley-slave? is it not enough that the world has a hand to smite him with? a rod to scourge him with? a mouth to mock him with? has thorns for his head, nails for his hands and feet, and a spear for his side? but must we too lord it over him? must we sit when he stands, ride when he walks, live in fine mansions when he has no place to lay his head, and fare sumptuously when he hungers and thirsts? O shall we not, my brethren, in the midst of this apostate, Christ-despising world, manifest a generous and true hearted devotion to our Master? Shall we not take up the language of John, "he must increase, but I must decrease?" "If any man serve me," said Christ, "let him follow me: he that hateth his life in this world, shall keep it unto life eternal; except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit." Here is a precious promise of much fruit; but it is at the other side of a certain death to be accomplished, the death of self, of honor, of distinction, of ease. Let us die this death; let us be crucified unto the world and the world unto us. A master commits no injustice when he says to the servant who is come from the field, make ready wherewith I may sup and gird thyself and serve me; and surely Christ makes no unjust requisities when he says, "the disciple shall be as his master."

Other arguments which will present themselves to your mind, I forbear to dwell upon. One, respecting the influence our manner of life will have in determining the tone of piety and consecration in the native church of India, seems to me of incalculable weight.

My dear brethren and fellow-servants, are the views I have stated erroneous? Are they without a proper warrant in Scripture? And am I chargeable with rashness or arrogance in thus making them known to you? I hope I may not incur this censure. I have gone warily and reluctantly about this business, chastised to it as it seems to me, by the Spirit of God. May that Sprit guide us into the truth and make us mighty in the Scriptures, those Scriptures which were given that the man of God might be perfect, thoroughly *furnished unto* every good work.—And whatever opinion you may form of the views I have expressed, believe that my earnest desire and unceasing prayer shall ever be for your most intimate union to Christ, and your much fruitfulness in Him.

G. B.

*Bombay, January 8th*, 1849.

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[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

## CORRESPONDENCE.

*To the Editor of the Bombay Guardian.*

DEAR SIR,—In your issue for the 11th inst., your Reviewer, when referring to the current number of *The Indian Baptist*, singles out my article on "A conscience void of Offence" for adverse remark. I do not complain of the fact for on such an intricate and debateable question, wide diversity of thought may be expected. At the same time, the manner of his reference strengthens my belief in the inutility of mere notices of books and articles in our religious papers which are generally fragmentary and written *currente calamo*. Instead of following the course of my thought or at least quoting its essential statements, he culls a couple of sentences at random and devotes the greater space for quotation to an illustration. He then settles the matter to his own satisfaction by a reference to what "we have always understood" and what "we think." Failing to observe the distinction between "a good conscience" which Paul claims for himself and "a conscience void of offence" which he does not claim for himself your reviewer avows his belief that Paul "had a conscience void of offence in all things." This is claiming for an apostle, who once quarrelled with a brother apostle over John Mark and who circumcised Timothy under pressure of Jewish agitation, an immaculate condition of life. So then there is nothing very marvellous in the spotless purity of Christ. I on the other hand believing that a "good conscience" and "a conscience void of offence" are not identical, but that so skilful a dialectician as Paul draws a distinction between the two affirm that he had "a good conscience" and deny that he had "a conscience void of offence."

(*a*) Your reviewer says "We must confess that we have always understood that Paul in this passage (i.e. Acts 24: 16) intimated that his efforts were successful and not unsuccessful, and that he had a conscience void of offence in all things." But where is the proof? On what grounds has he "always understood" that Paul had not the slightest offence to trouble his conscience? The statement of an opinion is one thing: the matter of fact may be altogether different. I am unprepared to receive the *ipse dixit* of the best of men, but prepared to bow in the presence of suitable evidence. The very form of the sentence as every student of New Testament Greek must know shows that *autos asko* are the pivot-words. He is emphasising his constant endeavour to be free from wilful sin And until your reviewer can produce evidence in support of his opinion that Paul's life was immaculate, I must adhere to my affirmation "it is to him an ambition not a possession." And here I must stay to criticise his mode of putting his opinion before us "that Paul in this passage intimated that his efforts were successful and not unsuccessful etc." This is not an accurate representation of the difference between us. Your reviewer believes that Paul's efforts were successful, but I do not believe that those efforts were unsuccessful. There is such a thing as *incomplete* success. A man resolves to make his fortune, and at the end of a year he has made ten thousand rupees profit. True his fortune is not made, but you cannot say that his efforts were unsuccessful. Paul resolves to gain "a conscience void of offence," and exercises himself with this ambition during his earthly life. The result was an incomplete success at the time he spoke. No one except a reader whose mind is stinged with superstition can claim for him more than the "good conscience" certainly not the "conscience void of offence." The development of Christianity in St. Paul during his renewed career on earth is most striking and encouraging and the references he makes to himself in his epistles are certainly the reverse of some modern religious pretensions, especially that a man really has a concience absolutely without cause of stumbling.

(*b*) Your reviewer thinks he makes a point when he says. "Only a few days before he had said before the Sanhedrim, Men and brethren I have lived in all good conscience before God until this day." But Paul does not in these words claim absolute community from blame before God. The words *pase suneidesci ga hé* in the Apostle's statement are qualified by *pepoliteumai to theo*. To use Dean Alford's words: "The purport of Paul's assertion seems to be this: being charged with neglecting and teaching others to neglect the law of Moses, he at once endeavours to disarm those who thus accused him, by asserting that up to that day *he had lived a true and loyal Jew*—obeying, according to his conscience, the law of that divine *politeia* of which he was a covenant member. Thus *pepoliteumai to theo* will have its full and proper meaning: and the words are no vainglorious ones, but an important assertion of his innocence." But to regard *agatho good* in the one passage as equal in value to *aproskopos* in the other, seems to be at least questionable. But as your reviewer treats the n as equivalents I shall be glad to know on what ground he does so. I shall not be slow to do the same if I find an adequate reason for so doing.

(*c*) Your Reviewer then remarks: "the word *asko* has not, (like *agon*) any special reference we think to the Grecian games. It is fitly rendered in the English Version." But *why* does he think so? Is it on account of the radical meaning of the word? Then the evidence would shew that the latter had no special reference to the games either. For while the primitive meaning of the former is *to work* raw materials, that of the latter is simply '*a gathering or assembly*.' But so long as the perspicuous narratives of Xenophon remain, or the fragments of Polybius' Universal History, or the sweet deep thoughts of Plato, or the tragedies of Sophocles and other writings we might mention, so long shall we have ample proof that *asko* has a special reference to strictly athletic exercise in general and the Grecian games in particular. It is needless to remark that *asko* is an abbreviated form of *askeo*. I have only time to refer your reviewer to the lexicographers especially Liddell and Scott (large edition). He will then find that I had reason on my side for deriving an illustration from the Grecian games.

(*d*) Your reviewer ends his notice with the remark "But even in the games, the athletes only exhibited the strength and skill to which they had previously attained." Most certainly. Until a man has any power he cannot use it. But the point of comparison in the passages is not between the exercise of the rivals in the stadium, and St. Paul's endeavour, but between the exercise of the training school as my illustration shews and the apostle's probationary life. The athlete in the presence of all Hellas exhibited the results of months of training and the apostle now exhibits in heaven the results of his constant religious exercises in the training school of his earthly life.

I, for one, cannot hold that any man (except the God-man!) be he apostle or not, can claim this absolute freedom from offence during the years of his Christian life. "A good conscience" he has, for he strives to live in the exercise of divinest charity; but "a conscience void of offence" he has not. As the subject of the spotless purity of our Redeemer is most convincing even to gainsayers when treated according to the historical method; so, the truth or falsity of any man's perfect sinlessness on earth will best appear when treated historically. The conscience void of offence, like the electric battery, has its positive and negative poles. It necessitates not only entire abstention from sin, but also complete performance of all the duties of a Christian. It relates not only to the *external conduct* but equally and primarily to the *inner life*. Through and through the man must be free from fault even before the keen eye of the Eternal. This was never claimed by Paul for himself; and while thrilled and humbled by his magnificent qualities, when I treat the matter historically in relation to his confessions and in relation to his works, I cannot speak of him as "void of offence in all things," and so make the peer of Christ upon earth in respect of obedience.

I have written at length not because the criticism happens to be upon my essay, but because of the great importance of the theme.

Yours Faithfully,

W. NORRIS.

[We must apologize to our correspondent for the transliteration of his Greek extracts, our

printer not having any Greek font. We reserve our notice of the above letter.]

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Dear Sir,—That happy idea—the 'Bombay Christian Almanack'—gives the information reproduced below. The *italics* are supplied :—

"With India we enter on *the chief field of missionary labour*, where *from all sides* a concentration of forces, the most numerous and the best, is taking place, for a general attack on that great stronghold of darkness—Hindooism. Now that whole races of people and systems (2) of territory have passed out of the hands of *a Company hostile to missions* into the power of the British Crown, *there is scope for greater freedom of action*. In India earnest work is being carried on by 28 Protestant Missionary Societies, including all the greatest of them nearly without exception. There are about 600 ordained European and American Missionaries, occupying at least 430 central stations. A goodly number, and yet how small when it is considered that *for every million inhabitants there are only two Missionaries* ! The following figures will give a definite idea of what the progress of Indian Missions has been within the last twenty or thirty years :—

There were in British India (including Burmah and Ceylon) in.

1852 : 22,400 communicants, 128,000 native Christians, *young* and old ;

1862 : 49,681 communicants or 213,182 Christians.

1872 : 78,494 communicants or 318,363 Christians. In 1878 the latter figures rose to 460,000. If we take now only India proper, the increase of Native Protestant Christians was 1851—61, 53 per cent. 1861—71, 61 per cent. (from 138,731 to 224,258 Christian,) and during the last ten years it will have been much greater.

It has been calculated that, at this rate of progression, there should be, about the year 1901, upwards of a million, and in the year 2000, aboul 138 millions, Protestant Christians in India."

In India *alone* it appears that the number of *adult* communicants has risen during the nine years ending 1880 from 52,816 to 102,444 or in round numbers has doubled. *Besides* these there are thousands of adherants—people who are almost Christians in various stages of education and nearness to the Kingdom of Christ. One Mission alone counts upwards of 3000 of such. At present in all these unbaptised Christians number at least 150,000.

The true measure of success achieved with the Divine blessing is not to be judged by statistical tables but the above showing is at least as fair a reply to the unreasonable cry about 'the failure of missions' as the subjoined extract is to the professorial twaddle regarding 'the decay of the Christian faith.' It will bear repetition.

"It is a very significant fact that 617 of the members (of the British Science Association, many of them of the highest eminence, have signed a manifesto declaring that it is a perversion of science to cast doubt upon the revalations of Scripture, and that, while the testimony for God in nature and that given in the Bible may differ, they do not contradict one another." Scepticism hides its head in universities in Germany, Great Britain and America barring perhaps the 'cockney infidelity' that lies besieged in London. When Professor Wordsworth deals in generalizations he is at best vapoury, but when he ventures on an expression of what he considers or imagines a point of fact he is weakest. As regards his latest. "The conversion of an educated native to any form of Christianity in Bombay would be an event almost as surprising as the conversion of an educated Englishman to Mahomedanism or Hinduism." Read in connection with this the evidence of Sir Charles Trevelyan before a Parliamentary Committee:—

"Before I left Calcutta, I had a list made of all the converts to Christianity from the educated class, and I found that at that time the majority of converts, whose character and cultivation and strength of mind offer the best assistance to Christianity, were from the Hindu College. I think many persons mistake the way in which the conversion of India will be brought about. I believe it will take place at last wholesale, *just as our own ancestors were converted*. The country will have Christian instruction infused into it in every way, *by direct missionary instruction*, and *indirectly* through *books* of various kinds, through the *public papers*, through *conversation with Europeans*, and in all conceivable ways in which knowledge is communicated; and then at last when society is completely saturated with Christian knowledge, and public opinion has taken a decided turn that way, *they will come over by thousands*." The population of the Roman Empire it is understood had a population about equal to that of British India and it took I think 3 centuries to bring the former under the banner of the cross of Christ! when a similar period has elapsed and no results have been attained then may future generations join in the cry about 'the failure of missions.' But agencies have mightily multiplied and the time of final conquest must certainly be abridged. The outcome of 60 or 70 years of mission work in India is encouraging.

W. A. E. B.

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Dear Sir,—I shall feel much obliged to you if you will kindly insert in your valuable paper the following few lines which I cannot but write to you. The Mohurum came to a close yesterday evening. During this Mahomedan festival, what is indeed most astounding is that the Hindus and the Parsees have their children invested with what is called "Nadda," a thread considered sacred by the Mahomedans. This thread is brought from the bazzaar but to get it sanctified, the parents are required to take their off-springs themselves to the Taboots otherwise called "Doolai" where the Mahomedan priests utter certain muntras of their own and then put it around the childrens' necks. And this labour of the priests is recompenced by the payment of two or three pice. All this is done one or two days previous to the day on which the Taboots are paraded in the streets for then the children are requirod to go to their relations' houses to beg alms, the half of which is as a rule given to the Tabootwalla with two pice dukshana.—Hence the children are fondly called "Fakirs" for the time being and sit apart from their parents at the time of meals. This fashion applies to children as well as to grown up persons. There are besides, some persons who have made a vow that they would, all there life long, assume the garb of a "Fakir" on the occasions of Taboots. It is indeed very revolting to Moral Nature to see educated Hindus wearing "Naddas" about their wrists and go to offices. Although education has made so rapid a progress amongst them, it is very wonderful that they still adhere to such evil customs. It is high time that they should rouse from their religious lethargy and adore the one true God. May He infuse in them a desire to worship him alone in spirit is the sincere prayer of.

Yours &c.,

M.

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MAZAGON S. S. PICNIC.

Sir,—The Methodist community of Mazagon entertained the children of their Day and Sunday schools, at a Picnic at Trombay last Saturday. The children together with a few friends left the Mazagon Bunder at 5-45 a. m. in a steam-launch, two Bunder-boats, and a jolly-boat, and after a very pleasant voyage of nearly two hours, reached Trombay, where their arrival was awaited by a few kind friends, who had got there at an early hour in the morning to make the necessary arrangements for the children.

Shortly after arrival the welcome announcement of "breakfast" resounded through the woods, and all were in a few minuts partaking of the good things provided for them, under the excellent management of Mrs. Willard. After breakfast all, on pleasure intent had the opportunity given them for enjoyment.

Early in the afternoon some hymns were sung, and addresses given by the Revds. Messrs. Carter, Gilruth and Stephens. It being a moonlight night the trip back was as enjoyable as that of the morning. Thus ended a very pleasant and enjoyable day and one perhaps the memory of which will long continue, was passed.

Yours, One present.

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## NOTICES.

Received from Mrs. B. for Salvation Army Rs. 10.

To correspondents. "*Spectator.*" Deferred from want of space —J. H. R. Declined.

Bishop Foster will (D. V,) preach in Dean Lane Hall to-morrow at 11 a. m. and in Grant Road Church at 6 p. m.

Baptist Church, (Bellasis Road, Byculla.) The Rev. B. Blake will (D. V.) preach to-morrow (Sunday) evening at 6 o'clock.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

Union Prayer Meeting in the Hall, Apollo Bunder at 8-30 p. m. Sunday the 26th Instant. The Rev. C. P. Hard is expected to preside.

Bishop Foster will deliver a Lecture on "Mind in Cosmos" in the Framji Cowasji Hall on Monday at 8½ p. m. The attendance of educated Natives is respectfully invited.

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# Epitome of News.

## Saturday, November 18.

—An Electric Tricicle has been invented.

—In the House of Commons the day the mail left Mr. Alderman Fowler, one of the Conservative members for the city, gave notice to ask the Secretary for War for an explanation of the circumstances under which some of her Majesty's troops attended the departure of the Holy Carpet for Mecca.

—Mr. John Scott, appointed a judge of the High Court at Bombay, arrived by the mail steamer yesterday morning and will take his seat on the bench on Monday next.

—Writing about the recent fatal attack on a police inspector, the *Bombay Samachar* thinks it is in a sense a consequence of the existing arrangement by which no native policeman can apprehend a European disturber of the public peace. This order encourages loafers, who do so much mischief now and then in the native town.

The arrangement referred to is a bad one and should be set aside.

## Monday, November 20.

—*Times of India :* The entertainment given to the officers, marines and sailors of the East Indian Squadron on Saturday last was a highly successful affair. The arrangements were perfect, and everything that could be done to render the entertainment successful appears to have been done.

—*Bombay Gazette* ; From the speech of Major Baring at the meeting of the Viceroy's Council at Simla on the 2nd instant, which we published in full some days ago, it would appear that the advocates for an agricultural bank in Western India would soon have an opportunity of practically testing their scheme. The chief promoter of the measure has been Sir William Wedderburn, who in letters to us

has continued to urge this matter on the attention of the public. His letters have shown that he has made himself thoroughly acquainted with the constitution and the working of similar banks on the Continent, which have proved successful both in the interest of the shareholder and of the cultivator.

—Surveys have been made, by order of the Madras Government, with a view to constructing a railway from Vizagapatam, on the Madras Coast, and the Chattisgarh and Buster districts of the Central Provinces.

—A terrfic typhoon swept over Manilla on the 20th October, and, though it lasted but four hours, caused more destruction than the dreadful earthquake of 1880. "Whole streets were demolished, all the lightly built houses in the city being blown to pieces; houses, offices, and godowns were unroofed and filled with water from the torrents of rain that accompanied the typhoon; and many vessels were driven ashore, and others dismasted and wrecked while lying in the harbour. The extent of the damage is not yet known, but the losses in Manila alone are enormous, while it is feared the provinces have suffered very severely. Half the population of the city are homeless, and many others without roofs over their heads."

—*Chr. Advocate*: The Mission work of the United Presbyterian Church in Egypt will be quickly resumed. The Mission property in Alexandria and Ramleh is safe. One man, who stole through the lines, reports that some of the Christians at Cairo have kept up their religious services during the war.

## Tuesday, November 21.

—*Times of India*: The Secretary of the Manchester Chamber of Commerce not only supports what we say in reference to short lengths shipped from England, but lays much stress on the same practice in the Bombay Mills. Other Manchester journals have followed up the subject, and a table published yesterday in our Commercial Correspondent's letter from London, shows that the production of goods considerably less in both width and length than they are called and sold, is very common in Bombay. 3 lbs. T cloth called 22 in. by 22 yds. are according to this table, only 19 in. by 20⅔ yds.; 10 lbs. long cloths called 44 in. by 36 yds. are only 39 in. by 33 yds.; 2¾ lbs. sheets called 58 in. by 6 yds. are only 55 in. by 5½ yds.

—Only one candidate presented himself at the First Examination of the B. Sc., (Bombay University) which commenced on the 6th instant; and he was yesterday declared to have failed.

—*Bombay Gazette:* What, we hope, will practically be the last scene of the King Divorce case was enacted yesterday, in the High Court, before Mr. Justice Bayley. The question of costs, it is true, remains for argument, but this is unimportant, and the right of appeal will probably not be exercised by the petitioner. By the decision of the judge Mrs. King is held to have been guilty of adultery, and her petition for divorce is, therefore, dismissed. There was nothing new brought out at the hearing yesterday. The petitioner did not respond to the summons of the Court to come up for further examination, and the judge, thereupon, considered that the charges brought against her were true.

—*Madras Standard*: Yesterday, at noon, a native woman of the Pariah caste died from lock-jaw in Shoolay. The inmates of the house and the deceased's relatives being advised—as a precaution against some further threatening evil—not to bring out the corpse through any of the doors, but to make a breach in the wall, and after removing the body through it to block it up again, carried out the injunction to the letter. While the body was being passed through the wall every window and door in the house was closely fastened.

—*Indian Witness*: We issue to-day the first [illegible] the "Pice Edition" of the Indian [illegible] is made up from the matter contained in the regular edition of the paper and will be sold at the nominal price of one pice. It is hoped that this little paper will have a very wide circulation, not only in Calcutta, but in all the large cities of India, and we need hardly add that it can easily be made a medium of great spiritual good to thousands of people every week.

## Wednesday, November 22.

—The window of Dr. Tanner, of fasting celebrity, was separated from her husband, and the cause of the divorce, if we are to trust the account that has found its way into some of the French papers, is not a little curious. The Doctor held, among other curious theories on the subject of diet, that a man's character was largely influenced by the nature of the food of which he partook. French beans, for instance, produced, he considered, an irascible tendency; carrots rendered people timid and sullen; turnips made them kind and amiable. To test his theories he put his wife on an exclusive regimen of French beans, with the result of exasperating that lady's temper very much after a week of it. The Doctor, proud of this confirmation of his theory, now proposed to correct the effects obtained by employing an equally exclusive dietary of turnips; but the lady, objecting to be made the subject of any futher scientific experiments, and perhaps entertaining doubts of the Doctor's sanity, applied for a divorce and obtained it.

—Dr. Blaney yesterday gave the first of a series of lectures on Drainage, Rao Shaheb Mandlik in the chair. The Chairman at the close, said: Some of them must have read in the last month's *Lancet* that more than eight thousand people were suffering from sewer poison in the capital of Europe, he meant the city of Paris. At the Brighton Congress, Mr. Chadwick had read a paper which showed that the gases emanating from the underground drains of London were so poisonous that they had affected the offices of the Ministers of the Crown, and that some of Her Majesty's Secretaries had fallen ill on that account. If this was the case in countries where they had not to go to work with the thermometer at 95 degrees, it was their special duty to watch with keen interest an experiment which was so peculiar to the tropics. To his knowledge, there was no place in which the new system had been tried with success.

—The *Subodh Patrika* on the Salvation Army: They, we think, ought to work either among the lower orders of the Christians in this country—European and native—or the higher classes of the natives, or both and their efforts ought to assume an educational direction especially as their aim is not conversion to any dogmatic theological opinions but moral and social improvement. Such discourses as they deliver are daily heard by the natives from their own teachers and even beggars and fakirs. It seems therefore a waste of so much talent, energy and self-sacrificing zeal to be thrown away to the derision of their co-religionists and with no benefit to the natives. They should rather devote themselves to foster education among the poor and help on efforts at moral and social improvement.

It is interesting to learn that the beggars and fakirs of this country urge the people to submit to Christ. This is what the Salvationsts do, and this is all that they do.

—*Indian Churchman*: The English Church Union in whose behalf the Honorable C. Wood was presumed to be speaking, is a body strong enough to demand consideration for its views. It included, by the last report, 14 Bishops, 2,600 clergy, and 17,200 laity. In the Diocese of Calcutta, it is not very strongly represented. The members of the Union here are less than 40 in number.

## Thursday, November 23.

—*Times of India*: Upon the conditions laid down by Government it is proposed to start the Agricultural Bank in the Purandhur taluka. If it be assured that this taluka pays one lakh revenue, and that the old debts are compromised at five years' purchase of the assessment, a sum of five lakhs will be advanced from the Treasury, and this amount it is proposed shall be paid back in one year. During that time we believe Government are willing that the advance shall remain with the Bank at the very moderate rate of 4 per cent. In order to be able to repay Government, the Bank proposes to issue debentures secured upon the total rent charges. The loans, we are happy to find, are to be made to agriculturists not only for agricultural purposes but also for general purposes, provided that the security is sufficient. If the ryot did not get money for general purposes from the Bank, he would very soon again take to borrowing from the friendly sowcar. It is proposed that the Purundhur Bank should have a subscribed capital of five lakhs in shares of Rs. 100, and of this only Rs. 10 per share should be paid up. Two-fifths of the shares are to be offered to the local money-lenders, and, strange to say, these gentlemen have expressed their willingness to join in the undertaking.

—Same: The great Mahomedan festival of the year came to a conclusion yesterday with the customary ceremony of immersing the taboots in the sea. The procession through the streets of the native town yesterday was accompanied with the usual amount of excitement and noise, and the legitimate traffic was stopped for the time being. There were no novel features about the procession or the festival as a whole, excepting, perhaps, that some of the fanatics who took part in the affair appeared to endeavour to outshine all exhibitions of former years by their outrageous behaviour. The streets through which the taboots passed had been plentifully watered previous to the passage of the procession, and several of the roughs who accompanied the taboots showed their sense of the importance of the occasion by literally wallowing in the filth and scattering it over their co-processionists or any one who chanced to come within the range of their sportive operations. The procession was watched with greatest interest by thousands of spectators of every class, and the police had a trying duty to perform in regulating the traffic and repressing sectarian outbursts which, if allowed to have head-way, might probably have resulted in serious consequences. It is needless to say that they performed their trying and responsible duties in a satisfactory manner, and everything passed off quietly, if that expression can be taken to mean that there was no undue excitement or disturbance. It is only at times like this that people are brought face to face with the fact that Bombay has really only a very small police force to cope with the elements of disorder, and on such an occasion one is ever ready to accord the praise which is due to men who exercise such a wonderful influence over the mob. There were, of course, the usual rumours of outbreaks floating about, and by some the Salvationists were mentioned as the probable recipient of the favours of the roughs. To provide against contingencies a strong body of police was stationed in and about the Salvation Tent near the Crawford Market; but fortunately there was no need for their services in that quarter.

—The *Academy* hears that it has been decided to place a memorial tablet to the late Dr. Burnell in the Positivist Chapel in London.

—The Calcutta papers report that Mr. Frederick Hill, Superintendent of the Sailors' Home in that city, has absconded. An inspection of the account books has since led to the discovery that a very extensive embezzlement, spread over some months, and involving some thousands of rupees, has been committed.

—*Bombay Gazette*: The movement of the locusts is mostly from east to west, and they are always first heard of in the eastern talukas of the Deccan collectorates. Their breeding place is thus sufficiently defined. When the locusts are on the move, a plan adopted in Cy-

pus is to erect screens in their line of progress, on the near side of which trenches are dug. The locusts flying low, career against the screens, and fall into the trenches in thousands, where they are easily destroyed. Some such plan adopted here might be feasible, but widely extended co-operation would be necessary to make it of much avail. On the line of march thousands of locusts perish by their natural enemies; crows, kites, hawks, revel on them to repletion, and dogs have even been seen catching them as they flew, and munching them with satisfaction. It seems a pity that the natives of the country do not generally use them as an article of food, as they are used in some countries. Dried and crumbled into powder, and then sprinkled on bread, they give a relish to the plainest food. When the locusts have arrived in the Konkan, thousands might be destroyed by the simple plan of beating them off the trees on which they roost at night, into cloths stretched at the bottom. Numbed with cold, in the early morning, they are perfectly unable to fly, and would fall passive victims. This plan, however, must likewise be adopted extensively before it can be of practical use.

—Same: The P. and O. steamer Hydaspes, which left Bombay yesterday, goes to Alexandria to take on the mails which leave by the Cathay on Friday. These will be the first since the Egyptian outbreak to go by the overland route from Suez to Alexandria. The outward mails will continue to come *via* the Canal until the mail leaving Brindisi on December 25. This delay is due to the time required to re-arrange the service of steamers on this side the Canal.

—A new and rare century plant, botanically known as Agave Victoriæ, Reginæ, is now in blossom in the palm-house of the botanical garden of Harvard College. It is said to be the first of its kind to blossom, in cultivation, and no specimen of the species, so far as is known, has ever been seen in bloom in its native home among the mountains of Northern Mexico.

—John Dunn, sends to the *Times* a "solemn protest against the restoration of Cetewayo, as being most injurious to the prestige of all Englishmen in Africa." He says:—

We accepted our present position on the distinct understanding from General Sir Garnet Wolseley, as representative of Her Majesty's Government in England, that Cetewayo should never return to Zululand, and now, to please a few agitators, we hear that Cetewayo is to be returned. The settlement made by General Sir Garnet Wolseley was the best that could have been made, and was working and would have worked well if it had not been for the constant meddling and agitation caused by Bishop Colenso and others from no other cause than from jealousy and notoriety. Cetewayo's restoration will again be the cause of a great deal of bloodshed, I am afraid, as some of us will have to hold our own, but I can hardly believe that any Government will persist in such a course.

—*Eurasian Advocate*: With deep regret we have to record the death, at his residence in Black Town, (Madras) on the 8th instant, of Rev. Henry O'Sullivan, esteemed and aged Missionary, who for about 40 years laboured successfully in the Mysore circuit. Mr. O'Sullivan, before he became a missionary, was a schoolmaster in the Wesleyan Mission. H[illegible] discharged his duties as a teacher satis[illegible]y he was accepted as a candidate for the [illegible]an ministry, and after undergoing the peri[illegible]d of training and probation, was [illegible]d. He diligently applied himself to the [illegible] the Canarese language, which he was [illegible] speak and write fluently, and in his [illegible]es to the people, aimed at being simple [illegible]ctical.

[illegible]. Rivers Thompson, Lt. Governor of [illegible], declares his satisfaction at the w[illegible]king [illegible]out-still system. The Liberal says: Mr. [illegible]son's policy is this: he will not check the [illegible]'s cravings for drink or encourage them, but he will rather follow them. When the demand for liquor is limited in a district, he will give it fewer outstills; when it is greater, he will give it more. He does not speak of placing obstacles in the way of the growth of the trade. He will never do so in the interests of revenue. But whenever people want liquor they will have it in the quantity they ask for. It is quite probable that this craving will go on increasing from year to year; Mr. Thompson's policy is consistent, he will go on increasing the outstills from year to year. Now our ground is not this. We think it is the duty of a Christian Government to protect a sober, though heathen, people from drink. A patriarchal administration should see that no temptation is placed on their way. We have seen this drink committing sad havoc upon the country, and an afflicted nation cries up to Government calling for rescue. The authorities do not lend their ears to its cries, but they readily hear what the drinking people have to say. "Give us drink," they say. Government, like a true political economist as it is, readily says—"You demand and we supply." If that be the policy of the Bengal Government, we say it is destructive to the best interests of the country. Mr. Rivers Thompson tells us that it is not his duty to repress the drinking habits of the people, and that his business is only with revenue, which he will never sacrifice consistently with his obligation to see that his policy is not abused.

—*Dnyanodaya*: There has been rather more than the usual noise and excitement in connection with the Mohurrum this year. This may in part be owing to the operations of the "Salvationists." It is reported that the Mohammedans have strictly forbidden any of their people attending their meetings on pain of being fired. Notwithstanding this order some of them do attend these meetings, although not as many as formerly. It seems a pity that just at this juncture the Police Commissioner should feel it necessary to withdraw the police force which has hitherto been in attendance at all the meetings of "The Army." The reason given for so doing is that the police are now all needed elsewhere to look after the Mahommedans. If under such circumstances the "Salvationiats" are able to carry on their meetings as usual without serious disturbance, nothing ought hereafter to be said of the probability of their services making trouble.

## Friday, November 24.

—The Anchor Line s. s. Ischia has run ashore at Perim.

—*Bombay Gazette*: At the Criminal Sessions yesterday, before Hon. Justice West, Private Francis Clark, of the 4th King's Own Regiment, stationed at Colaba, was charged with the murder of a comrade named Owen Kelly on the 9th November. The deceased and Clark, up to this time, had been great friends. On the evening of the 9th instant they had a few words, but it could hardly be called a quarrel. Shortly afterwards the prisoner got his rifle from his cot and deliberately shot the deceased as he was lying in bed. Clarke was sober at the time. The deceased, who was shot through the body, died the next morning. The cross-examination on the evidence, previously published in these columns, went to show that the prisoner was in the habit of taking a good deal of liquor, which had a very powerful effect upon him, so that he had to be restrained. When bober he was quiet and gave no particular trouble. Counsel for the defence raised the plea of insanity, and called evidence to show that the prisoner attempted to cut his throat at Baroda six months ago. He also argued that the prisoner had no motive for the deed, as deceased was a very great friend of his. The jury could not agree. Seven found the prisoner guilty of murder, and two found him guilty of the less serious charge of grievous hurt. The jury recommended the prisoner to mercy on the ground of his previous good character. The judge sentenced him to penal servitude for life.

—Same: The native cloth merchants of Bombay, we hear, have resolved to "boycott" the well-known house of Messrs. Ralli Brothers, their Association having decided unanimously that no further purchases shall be made from that house. The grievance of the native merchants, as we find it explained in a Guzerati paper, is that Messrs. Ralli Brothers, in defiance, as it is alleged, of an agreement or understanding that importing firms in Bombay would not dispose of their goods direct to dealers from up-country, but only to established dealers in Bombay, sold a quantity of cloth to a Marwadi merchant. Messrs. Ralli Brothers, we believe, deny the existence of any such agreement as that of which the native merchants desire to secure observance. The native firms are very wroth about the matter. They held a special meeting the other day, and the transaction in question having been registered in the name of a Bombay dealer, the Association fined him fifty rupees.

—Deaths last week, 431.

—A contemporary is responsible for the following:—"It was the Duke of Connaught who personally explained to Sir Garnet Wolseley that it went against the conscience of Colonel Knox and the officers and men of the Scots Guards to assist at the ceremony of the Holy Carpet. Sir Garnet, in relieving the regiment of the duty, remarked that Colonel Knox's name was down in the list of those to receive the Medjidieh, but he presumed that the decoration being a Mahomedan Order would not be acceptable to that officer, and, therefore, his name would be struck out."

# Selections.

## IS THAT HARMLESS?

TAKING up *Word and Work* for May 18th, I find this statement:—"Marvellous authorities had startled the world by the novel discovery that opium-smoking was harmless." With equal truth it might be said that playing with hornets, scorpions, or vipers is harmless. Perhaps a few words from China will have a little weight with those who yet think opium-smoking is not injurious.

When once the habit of opium-smoking is acquired (and three or four weeks will suffice for this purpose), it produces a craving in the system which can only be satisfied by smoking the drug again, or by taking it in some other form. This craving is unlike that produced by hunger, since abstinence from food makes one only weak, but the withholding opium from a smoker would, in any and every case, lead to pains and suffering almost unbearable. He *must* smoke daily, or he would be subjected to pains and craving, violent according to the degree the drug possesses the man. He would gape much, his eyes would water, his bones would ache, he would be as though he were exceedingly tired, and unable to work. He would soon be troubled with cough, pains in his stomach and chest, contortion of the skin, particularly that of the face, then with diarrhœa, and very likely dysentery. Though the victim were to smoke once, twice, or thrice a day, if he were to be suddenly deprived of the drug, and had no medical help, he would certainly suffer in the way I have described. Is *that* harmless? Would it be harmless for a man to hold a thing, from which he could not relax his grasp, that in holding it he must pay expensively for it, and of necessity suffer by it? That is just the case with opium.

Prepared opium, ready for smoking, is in this city sold at the rate of 34s. per pound average, or 2s. 1½d. per ounce. Now, although the average daily amount consumed by smokers would not, I think, be more than one-fifth of an English ounce, which would cost about 5d., it must be remembered that labourers here only get about 5d. to 6d. a d[illegible] carpenters, bricklayers, weavers, [illegible] other workmen, only earn fr[illegible] day, while numbers of shopm[illegible]

masters are as poor. At the smokers are compelled, by reason of the craving referred to, to spend their 5d. or so daily upon opium, it will be seen what the poor victims have left for their daily sustenance. What must it be with those who have wives and children?

Opium-smokers among the poorer classes betray their vice in their pinched countenances, in their lean figures, in their ragged clothes, in their loss of will, conscience, and self-respect. Their relatives avoid them; they are everywhere called opium devils, because of their evil appearance, and opium thieves because they are never to be trusted with anything that belongs to another. Is *that* harmless?

Can a man take fire into his bosom, and his clothes not be burned? Neither can a Chinese take opium into his system without injuring his constitution.

Thus far individually: but the harm is great nationally. Opium-smoking leads to an immense amount of crime, particularly prostitution and theft, to get the much-needed money. Among all the evils that follow in the trail of opium in this country, the abuse and cruel treatment of women, is not by any means the least. It may be least known, but it is a leviathan evil. Is *that* harmless?

If a depraved smoker (and upwards of 50 per cent. of those who smoke are such) cannot get the money for opium in any other way, it is quite clear to him that he must steal it, and *steal* he will, fearing neither apprehension, punishment, nor death. Thus it is that poor opium-smokers and thieves are almost synonymous terms. They are scattered throughout the eighteen provinces wherever you like to go. Now, if all this is harmless, then opium-smoking is harmless.

The dread trade is draining the resources of the country, impoverishing Government and people alike. It intensifies the natural hatred the Chinese have toward foreigners, rendering the civilization of the West difficult of access and Christianity difficult of progress. It makes the Chinese hate and reject the message of the cross, without stopping to hear it or inquire into it, simply because a foreigner brings it. Everywhere we are called "foreign devils," everywhere we are hated, everywhere we are thwarted in missionary work by officials, *literati*, and people. Scarcely can we open a fresh mission station or begin work in any new district without a struggle with the local mandarins, who do their best to get us and keep us away. From this land we can write very few golden tales of missionary success, and it is to a large extent because a thick black cloud hangs over this country, and is spread from horizon to horizon. Is *that* harmless?

Let not those who have kind feelings towards the afflicted, who have pity for the oppressed, ever be so far deceived as to think that opium-smoking is harmless.

A man once came to me, kneeled down and implored me to help him to break off the evil habit. He said he had smoked many years, and it cost him daily more than he earned as a worker in bamboo. He had sold away his wife, and one of his two boys. Suppose I said to him, "Get up man, opium-smoking is harmless," he would look long at me, and think I mocked him: he would say, "Harmless? why, through this wretched drug, my health is shattered, my home is gone, my wife now follows another man, my boy knows me no longer, and, unless I am cured, I must sell the other boy. Is *that* harmless."

Quiet the unrest of the guilty Government, calm the uneasy consciences of the covetous merchants whose hands are stained with the evil traffic, by telling *them* that opium-smoking is harmless; but those who know what the evil is will ever think of it with pain and sorrow.

HORACE A. RANDLE.

*China Inland Mission, Kiu-Ohan, (Word & Work.)*

## TELEGRAPHIC NEWS.

*Cairo, November 16th*: The difficulty in connection with the cross-examination of witnesses for the defence has been arranged between Mr. Broadley, the counsel, and the Government prosecution, the latter having conceded to the defence the right of cross-examination.—The re-examination of Araby's colleagues will commence to-day.

*Constantinople, 16th*: The Turkish Government insists upon sending a Special Commissioner to Egypt.

*London, 17th*: The Marquis of Hartington, replying to a question in the House of Commons last evening, said that he had informed the Indian Government that the plan of the Indian Public Works Department to take annually for ten years a fixed quantity of iron and steel manufactured in India was open to serious objection.

*18th*: Sir Stafford Northcote is indisposed, and has been ordered to the Mediterranean for two months.—Her Majesty the Queen will receive the native Indian officers at Windsor on Monday.—Seven procedure rules have been voted.

*19th*: The review of the troops arrived from Egypt, by Her Majesty the Queen, in St. James's Park, yesterday, passed off most successfully, and the greatest enthusiasm prevailed.—A supplementary despatch of Lord Wolseley commends the following officers:—Colonels James Browne, Van Straubenzee, Hayter, Luckhardt, and Pennington.—Deputy Surgeon-General Colvin Smith, Majors Sartorius and Meiklejohn, Captain Baker, Lieut. Burn-Murdoch.—The following appointments have been gazetted:—General Sir John Adye to be Grand Cross of the Bath.—Generals Willis, Hamley, Graham and Drury-Lowe, Commissary General Morris, Surgeon-General, Hunbury, Admirals Dowell and Hoskins, Colonels Nugent, Tanner, Russell and Ashburnham are all appointed Knights Commander of the Bath.—The following Indian officers have been appointed Companions of the Bath:—General Earle, Colonels James Browne, Wolseley, Galloway, Luckhardt, Upperton, Hayter, Macnaghten, Gerard, and Van Straubenzee and Deputy Surgeon General Colvin Smith.—H. R. H. the Duke of Connaught has also been appointed Companion of the Bath.—General Sir Herbert Macpherson and Admiral Sir William Hewett have been appointed Knights Commander of the Star of India.—Numerous brevet promotions have been gazetted.—Officers are permitted to wear the Osmanieh and Medjidie decorations presented to them by the Khedive.

*Paris, 19th*: A Ministerial Bill das been introduced in the French Chamber of Deputies, ratifying the Treaty concluded by M. de Barazza with the Chief Makoko, whereby France acquires certain territory on the Congo River.

*Berlin, 20th*: The Russian Minister of Foreign Affairs has had an interview with Prince Bismark.—The Emperor William is about to proceed to Vienna.—It is semi officially announced in Berlin that His Majesty's mission is to cement the friendship of the two empires (Germany and Austria), and has no special objects

*London, 21st*: Mr. Kennard, the Conservative candidate, has been elected member of Parliament for Salisbury by 955 against 852 votes, defeating Mr. W. H. Grenfell (Liberal), who has accepted the post of Groom-in-waiting to Her Majesty the Queen.—The Right Hon'ble Spencer H. Walpole (Conservative) has resigned his seat for the Cambridge University.—Mr. Raikes has resigned his seat for Preston, and will contest the seat for Cambridge University against Professor Stuart.—Sir Charles Dilke, replying to a question in the House of Commons last night, said that communications are passing between England and France in reference to the treaty concluded by M. de Brazza on the Congo River.—The Chief Secretary for Ireland, in reply to a question in the House, said that distress prevails in the West and South of Ireland, but that the Unions are quite adequate to cope with it.—The Archbishop of Canterbury has had a relapse.

*Paris, 21st*: The French Chamber of Deputies has passed the Ministerial Bill ratifying the Treaty concluded by M. De Brazza, whereby France acquires territory on the Congo River.

*London 22nd*: Her Majesty the Queen yesterday decorated the native Indian officers and non-commissiond officers at Windsor Castle.—The *Pall Mall Gazette* publishes a paragraph stating that an active exchange of communications is going on between the Colonial and India Offices for a settlement of the opium question, and adds that Sir Thomas Wade will not return to China, but that Sir John Pope Hennessy will shortly return there.—Eight men have been found guilty and sentenced to death for the murder of a whole family of six persons at Maamtrasna [? Masindrama] in the Connemara Mountains in August last. The murderers were arrested and convicted on the evidence of informers.

*Cairo, 22nd*: The Egyptian Government leaves it to the British Government to decide whether the evidence now before the Court criminates Arabi in the massacres and burnings at Alexandria.—Much sickness still continues among the British troops in Egypt, 12 per cent of the entire force being laid up

*Rome, 22nd*: The Italian Parliament was opened to-day by the King, who in his speech insisted on a pacific policy and internal reforms.

*Paris, 22nd*: M Soleillet, the traveller, has written a letter to a French Deputy, stating that the Sultan of Lota has ceded to him the Bay of Tajurrah in the Gulf of Aden.

## PASSENGERS SAILED.

Per P and O Str *Surat*, 19: additional.

For London—Mr F J Jackson, Mr M Gibson, Mr A C Smith, and Mr R Sinclair.

For Brindisi—Mr R Reinhold.

Per Str *Roumanie*, 18:

Col and Mrs Chesmon, three children and nurse, Major and Mrs Stead and child, Miss A Mackay, Master Beatty, Mr Digby, T Brett, Mr W G Harrison, Mr W J Powell, and Mr W B Wilkinson.

Per Str *Canton*, 20:

For Marseilles—Mr and Mrs Hutchinson, two Misses Hutchinson, Miss Morris, Mr and Mrs Wright and child.

For Suez—Mr Coulon and Mr Mortimer Gale.

Per P and O Co's Str *Cathay*, 24:

For London—Madame Jager, Mr and Mrs Geo Willcox and 2 children, Messrs H G Clifford, W E Bowley, Lagard P L Price, J McNab, A Munro, W H Talbot, T H Hammett, R Leslie, and Jesse Chauntler.

For Brindisi—Sir A Christison, Miss Christison, Dr E B Brown, Major R E Cox, Major and Mrs Marshall, Miss Cunningham, Capt R T Stevens, Mr and Mrs Barker, Messrs F G Gibson, Millington, H Bradley, James Walker, W F Barrow, J M Hunter, and H P Yeld.

For Venice—Mr H Bryan.

For Malta—Rev A C Maitland.

For Trieste—Mr Geo Godfrey, and Mr William R Martin.

## PASSENGERS ARRIVED.

Per Str *China*, 16:

From Genoa—Capt Barr, Capt and Mrs Nowall, Mr and Mrs Beith, Mr and Mrs Simmles, Mr Pearson, Mr Baynes, Mr and Mrs Fischer, Mr and Mrs Teseiri (Rangoon Consul), Mr and Mrs C Dodesworth and child, Mr and Mrs R Porter, Mrs Jacob, Mrs Dun, Mr Henslue, Mrs Hendley and one child, Mrs and Miss Fitzgerald, Col and Mrs Craster, Miss Craster, Col Walcott, Miss Walcott, Mr Townsend, Col Carter, C I and Mrs Clerk, Mr Heil, Mr Williams, Mr and Mrs F Bozzoni and two children, Mr and Mrs Dodd, Mr and Mrs Wyer, Col and Mrs Clerch, Mr Carlo Ritter, Mr Grindlay, Mr Riebmann, Mr Ritter, Mr and Mrs Beil, Mr Baines, Mr A Pearson and Mr C de Rossi.

Per Str *California*, 19: from Liverpool:

Miss Coates, Bishop Foster, Miss A S Goisinger, Mr A P Gould, Lieut Col and Mrs Holt, two Misses and Master Holt, Dr and Mrs Hall, Rev and Mrs C P Hard and two children, Mr Hodges, Rev and Mrs J M McComb, Rev and Mrs Nugent and two children, Major Neave, Miss M L Pendleton, Surg E Palmer, Miss Robson, Mr Rowland, Mr H K Thurburn, Mrs Tattenham and child, Miss Vernede, Mr W B Wishart, Mr W Gennoe and Miss W H Williamson.

Per St *Manilla*, 23:

From Southampton—Mrs Ada Hicks Mrs Rosa Pottinger and one infant, Mrs Nellie Southey, Mrs Mabel Southey, Mrs Ethel Augustus, Mr and Mrs J R Seafe, Mrs Henrietta Hogg, Mr Henry, Mrs Weine and one infant, Mr and Mrs R Macnachi, Mrs Thomas Macnachi and one infant, Mrs Annie Williams, Major and Mrs J P Stevenson, Mr C F Wintle, Dr and Mrs J Reid, Mr Thomas Reid, Mr John Reid, Mr and Mrs J P Watson, Major and Mrs G FitzGerald, Mr George Brayshaw, Mr and Mrs W Cox, Mr J R Macpherson, Dr M M Mayne, Miss N Clay, Mr Barton, R Newton, Mr R Vansittart, Mr R Dobbie, Mrs L P Saunders, Mrs James Saunders, Mrs Anne Saunders, Mr R E D Reilly, Mr and Mrs McMinne and one infant, Mr R P Norman, Mr V R Sharp, Mr M Swanson, Mr J P Geoghegan, Mr R N Mathews, Mr J G Manwaring, and Mr Gempertz Percy.

## "BOMBAY GUARDIAN."

*Subscriptions received from 18th to 25th November* 1882.

J. J. Whittle, 21st November 1882, R. 1; *C. Sharmon, 15th October 1882, Rs. 5; R. W. Boileau, 18th December 1882, Rs. 8; Mrs. E.* Calder, 31st December 1882, Rs. 7-10; Miss Thorn, 25th November 1883, Rs. 7-10; Mrs James Legg, 19th November 1882, Rs. 6.

ARCHIVES BOMBAY

# New Advertisements.

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### NOTICE.

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NOTICE is hereby given that on and after Friday, the first of December next, until further notice, Cotton. brought by this Railway into Bombay, can, if desired by the sender, be conveyed direct to this Company's Sidings at Colaba; and that Cotton, and other Goods, can also be booked to, or from, the Sidings of the Sassoon Dock at Colaba, and to, or from, the Sidings of the New Colaba Company at Colaba.

2. On account of the longer distance over which such Cotton, and other Goods will be conveyed by Railway, an extra charge of one pie per maund will be made, in addition to the usual charges now made for Cotton, and other Goods, conveyed by this Railway to, or from, Bombay.

3. The Railway Company do not undertake the delivery of Cotton, or of any other Goods, conveyed by this Railway, and consignees must make their own arrangements for taking delivery at the several Sidings.

4. A wharfage charge of one anna per maund for each day, or part of a day, will be made upon all Cotton which is not removed from the Railway Company's Sidings at Colaba, within twinty-four hours after midnight of the day on which it is available for delivery.

5. Senders should state, on the consignment note, that Cotton intended for the Railway Company's Sidings at Colaba is to be sent to those Sidings, and also that Cotton, or other Goods, intended for the Sassoon Dock Sidings at Colaba, and for the Sidings of the New Colaba Company at Colaba, are to be sent to those Sidings respectively. Cotton, or other Goods, not so definitely ordered to either of the respective Sidings at Colaba will, as heretofore, be brought to Waree Bunder.

6. Cotton. and other Goods sent to, or from, the Sassoon Dock Sidings at Colaba, and to, or from, the Sidings of the New Colaba Company at Colaba, will be subject to all the Rules and Regulations, and will be liable to the payment of all the rates and charges which may from time to time be made by the Port Trust for the Sassoon Dock Sidings, and by the New Colaba Company, respectively.

HENRY CONDER.
General Traffic Manager.

*Bombay, the fifteenth of November* 1882.

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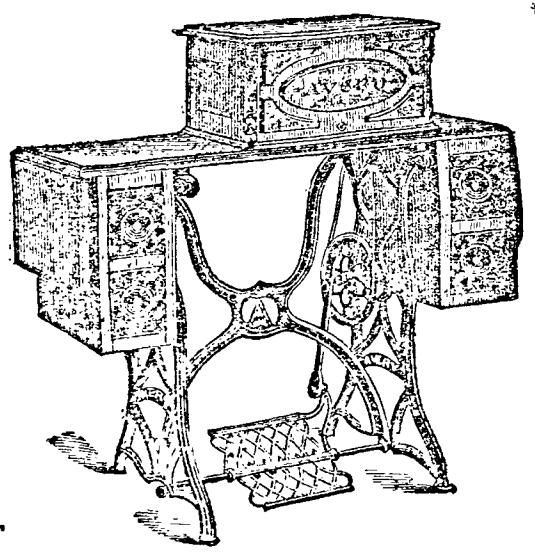

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